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ALL TRUE LIFE A WARFARE.

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REV. iii. 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

I DO not profess to understand the book of Revelation. To most persons, — even those who are learned in the Scriptures, — it is, in a large measure, a sealed book. The time may come, however, when its mysteries shall be unravelled, and it shall be found to be a deep fountain of wisdom and knowledge; but at the same time, even to us, to whom this period of a profounder insight has not yet come, it may not be without its uses. At all events, we may safely go to it for instruction, with the certainty of finding ourselves repaid for any thought we may give to it. Indeed, there are seasons when the religious mind is refreshed and re-invigorated by having been lost in its grand although mystic vision.

Of the text, I shall attempt no other interpretation than that which its reading obviously suggests. Addressed, according to the Apostle John, — being himself in the Spirit on the Lord's Day, — by the Saviour himself to the angel

of the Church of the Laodiceans, it contains a statement of most important facts in Christian discipline and nurture. In the first place, it is a declaration of the fact, that all true life — all life that fulfils, in any good degree, life's great end — is a warfare, a struggle, — resistance to evil. "To him that overcometh will I grant to sit with me in my throne." And, in the second place, it is a declaration of the fact, that, in moral or spiritual victory within the domain of one's own mind, a certain moral or spiritual power is acquired, which makes that man a true king and priest of God, to whose sovereignty no human calculation can assign any limit. The statement of the text, that to him that overcometh will Christ grant to sit with himself in his throne, just as he overcame and is set down with his Father in his throne, is a declaration, that in proportion as any one elevates himself spiritually, and that by overcoming the evil that is within him, and resisting the evil that is without him, he attains to the honor and the responsibility of a heavenly ministry to the lives and characters of his fellow-men.

Let it be considered, now, that spiritual freedom is not only the highest kind of freedom a man can possess or enjoy, but it is that very freedom of which we all are ever most in need, and that of which the world is ever most in need, — mankind everywhere. This freedom we do not find ourselves possessed of when we first come to the age of self-consciousness. Very true, we call ourselves, and stoutly claim to be, free moral agents, and that by original endowment, — the free gift of our Creator; and it is not to be denied, that we are free moral agents: but, at the same time, as we ordinarily find ourselves in society as we are when we first come to the conviction that we are free moral agents, are we morally free? Passion, appetite, desire, the love of gain, the love of pleasure, the love of applause, and how many perverse feelings, — do they not

sway our hearts in turn, sometimes in defiance of what reason suggests and reason declares, and sometimes against the sharp rebukes of conscience? Is it not so, I ask? Yes: I repeat, we are free moral agents; we feel ourselves to be; we feel that, within ourselves, we possess the power to control ourselves; that we can, at our pleasure, do this or do that; that we can give our thoughts, now to one subject, now to another; that we can put forth our hand, or withhold it, just as we see fit. We all feel that we possess this power; that it is ours, and nobody can take it from us: and yet, as a matter of experience, is it not equally clear to us all, that there is not perfect harmony between our inward and our outward life; that motives, other than those which reason and conscience approve, control our minds, and influence our conduct, sometimes; and that often we do that which we allow not; and what we would, that we do not? However it may be with our free moral agency, do we at all times maintain a perfect control over ourselves? Certainly that man can scarcely be called morally free who permits sense or appetite or passion to have in any degree the mastery over his mind. That man is not morally free who yields to outward circumstances; who suffers himself to be borne along by the current of events; who is in bondage to habit and fashion and popular opinion. That man is morally free who does not make truth and justice and right the authority which he acknowledges, and the law which he obeys; who is not indeed jealous of his own freedom; and who does not indeed regard empire over himself as something nobler than the empire of the world.

II. I remark, in the second place, that moral freedom is an attainment, — a state or condition of the mind and heart and will, of the reason and conscience and affections, in which one brings himself, and into which one is brought, by struggle and effort; by wisely using the means providen-

tially given to us, divinely supplied, to that end; by setting himself to work resolutely, and persevering in it, in spite of opposition and discouragements and apparent failure. It has pleased our heavenly Father, in appointing our several fortunes in this present life, to encompass us with many difficulties, and allurements to evil; to place us in a world where wrong-doing often brings in its train wealth and distinction; where duty is always rough and perilous; where there are many hinderances to the exercise of conscience; where the body often embarrasses the mind, and matter, ministering to the senses in a thousand forms, interposes obstacles to the highest spiritual activity. Do we not all find it so? and are there not seasons when we all confess it on our knees, in tears and humility? By no act of our own, by no fault of our own, we find ourselves, from our birth, in the midst of influences which are constantly threatening our moral integrity, and contriving to defraud us of moral freedom; without which, never is the kingdom set up within us: and he only is free, or becomes free, who by self-conflict, by moral resolution, upheld and aided, of course, by faith in God and his quickening and sustaining grace, the life and the love of Christ working in him and doing the work for him, successfully resists all these influences, and withstands, with a manly heart and will, every obstacle to his spiritual disinthralment, whether it be passion and desire within, or allurement without; and so places himself on a vantage-ground, which gives him a needed control over all. Oh mysterious fortune of human life! Who can understand it wholly?

True moral freedom has been defined, by a distinguished writer, to be moral energy or force of holy purpose put forth against the senses, against the passions, against the world, and thus liberating the intellect, conscience, and will, so that they may act with strength, and unfold them-

selves for ever. The essence, then, of spiritual freedom, is power, inward power, self-control, reason, conscience, and will, acting in harmony, and so securing the integrity of the spiritual nature.

I repeat, moral freedom is an attainment, like every other positive good we possess or enjoy here on earth; something which every one must work out for himself; what no one can give to another, although we can all help one another in the undertaking. It is what God himself confers on no one, independently of his own agency in seeking it. The circumstances amid which we are all placed are such, that there is something for each one of us to overcome, that we may be morally free; something for us to come into conflict with, to contend against, to resist; some feeling, some disposition, some desire, some passion, some appetite, some habit, some temptation, some besetting sin: with one person it may be covetousness, which is idolatry; with another, ambition; with another, pride; with another, self-conceit; with another, jealousy; with another, petulance; with another, indolence. It may be one, or more than one, of these, or all in succession, and other shacklings of the spiritual nature likewise, — obstacles, all of them, to be overcome in the heavenly training of the soul.

Again: what higher privilege can a mortal man enjoy, what loftier elevation can a mortal man reach, than that of this same moral or spiritual freedom? Christ the Saviour attained it, and he is set down with the Father in his throne. He overcame, and this was his distinction and reward. Yes, — blessed ministry of love and condescension and self-sacrifice that he undertook and finished here on earth! — he overcame. He was tempted like as we are, touched with the feeling of our infirmities, and perfected through suffering. He had trial of danger and want and

sorrow, — of every evil to which we are exposed, of every weakness to which we are subject. Whatever may have been his nature, he was as a man among men during the whole period of his earthly sojourning; only he knew no sin. Christ the Saviour overcame, and as Christ the Saviour he overcame; and so may we contemplate him as overcoming ever. In the wilderness of his temptation, he overcame; when, almost famishing with hunger, after a forty days and forty nights' fasting, he might have commanded the very stones lying about him to be made bread, then he overcame; when still unknown, and without followers, he might have made some signal display of his supernatural power, such as throwing himself from a pinnacle of the temple, and falling unhurt, and thus attract to himself the astonishment and superstitious devotion of the world, then he overcame; when, still despised and rejected of men, he might have asserted his authority over all the kingdoms of the earth, and clothed himself in all the magnificence of temporal power, then he overcame. The scene changes. He leaves the mountain and its temptations behind him; and in the consciousness of a freedom which all the powers of darkness could not take from him, and in the consciousness of divine strength and of a divine purpose, he went forth to the work which had been given him to do, still to overcome, however, and to overcome; but his battling now is with the powers of darkness, that organic presence of evil, of sin, with which our poor human nature is so terribly burdened and threatened. But the end is not yet. Behold him in Gethsemane, — that garden of intensest mortal struggle, — his very heart riven with anguish, and his body sweating great drops of blood, in view of the cruelties that awaited him, of the cup which could not pass from him: then he overcame. Behold him once more, on the cross now, railed at, mocked, scourged,

the object of every indignity human nature could invent: then, too, he overcame. And to him it is granted to sit down with the Father in his throne; to him is given authority, dominion, power, over mankind, over the world, such as it belongs to the Father to exercise, — power to move human hearts, to awaken human sympathies, and to change human souls into a divine likeness. The authority, dominion, power, which Jesus shares with the Father, is that mighty influence which he is exerting this day throughout the world by the power of his religion and the efficacy of his life in renewing, elevating, and ennobling the human race. In a far profounder sense than we know or can understand, the place which he occupies this day in the affections of Christendom, in the homage of a believing world, he earned for himself by overcoming. The Father granted it to him because he proved himself worthy. True, he was the Son of God, and the Messenger of the Divine Love and Mercy to man; and I undertake not to solve the mystery of his incarnation. When he came a Saviour in the world, he took not upon him the nature of angels, but the seed of Abraham; and it was as the seed of Abraham that he passed through the discipline of earth, and overcame, and was given a seat in his Father's throne. "I see, and I adore;" but I cannot understand. "Being found," says the apostle, "in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Whatever may be our individual opinions of the nature of Christ, or whatever may have been in reality his nature,

it is as the seed of Abraham that we must regard him, when we contemplate him as our example, as our strength, and our encouragement. It was as the seed of Abraham that he finished the work that was given him to do in the flesh, that he labored and suffered, that he was tempted, and that he overcame, and earned for himself the glory that everywhere attaches to his name; the seed of Abraham, exalted, it may be, by its indwelling life, far above what Abraham was or what Abraham could conceive; still the seed of Abraham.

Therefore, — and this is the vital, practical consideration from the discussion of this occasion, — therefore it is permitted unto us, indeed our noblest distinction, cumbered as we are with human infirmities, and beset with temptations on every side, to aspire to a participation in the authority and dominion which the Saviour exercises over mankind, — to a seat in his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." According to this teaching, Christ does not separate himself from his disciples, but makes himself one with them, — "I am the vine, ye are the branches," — and offers to them a full share in all his glory and honor. Such is our encouragement and our exceeding great reward in Christian discipleship. Goodness is the same everywhere; virtue is the same everywhere; spiritual freedom is the same everywhere, — the same thing in the Father and the Son, in the Redeemer and the redeemed, in the teacher and the disciple, even as all light there is in the world is the same light of the sun from which it all proceeds. And here is where all Christian disciples may share in the same sovereignty, and all may exercise the same authority, and all work in the same great work. So far as you or I, my hearer, overcome as Christ the Saviour overcame, and thus

vindicate the greatness of our natures as he did the divinity of his, we live to the same purpose, we labor to the same end, and we share with him in the moral regeneration of the world. How this oneness of life with Jesus Christ, and, of course, oneness of sovereignty with him, is symbolized by the communion of the Supper, whose affecting elements are now spread before us! "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Again: in this work of overcoming, of resisting evil, in this work of placing ourselves on the high vantage-ground of spiritual freedom, which is the great work of life, the Saviour is at the same time our example, our encouragement, as well as the divine grace that is within us. But not Christ alone: the apostles' glorious company, and all the martyrs' noble host, all faithful believers and confessors of all ages, share with him in the glory and honor of his throne. They, too, are our example and our encouragement, and a power truly spiritual. Among the means which God every day is blessing for the regeneration of the world, for the emancipation of the human race from sin and sense, the tears of the great and good of earth can never be held in any inferior regard. There is a divine efficacy in them, — a power to move our hearts and arouse our sympathies. Living or dead, they are the world's benefactors and the world's renovators. Virtue never dies; spiritual freedom, as a principle in the soul, can never be destroyed. Once incarnated, they never leave the flesh. All men, the very worst of men even, honor, yea, they reverence, moral principle. The virtue that has been tested; the strength that has overcome temptation, and withstood the allurements of the world; that has been proved to be mightier than all the kingdoms of the earth, and the glory of them, — no man dares to decry this; no

man finds it in his heart to do otherwise than have it in profoundest homage.

It is thus that the great and good share with Christ in his throne. By their virtues, by their strength of principle, by their adherence to right, and resistance of evil, they affect us in somewhat the same way that he does by his character. They incite us to generous purposes; they awaken within us holier desires; they elevate our aims, and exalt our ideas of life. Who can read the biographies of Pascal, of Fénélon, of Wesley, of Clarkson, of Swedenborg, of Follen and Channing and Tuckerman and the Wares, and scores and scores of such, found in every branch of the Christian Church, of whom the world was not worthy, and not have his better feelings deeply moved by the divinity which lived in their lives and spoke in their words and acted in their noble deeds? They do indeed sit with Christ in his throne, and with him sway the sceptre of spiritual empire over mankind. Their spirits govern, although their clay be cold. What is more noble to the contemplation, what more quickening, more elevating, to our higher natures, than firm, consistent, unwavering adherence to principle, — that moral energy and force of holy purpose which can sacrifice worldly distinction, fortune, personal comfort, even life itself, to truth and right? In such principle, there is power to move the world, — a power which does move the world.

In view of what I have said, I remark, in the first place, in conclusion, that the true end of life is to educate, draw out, and perfect the higher principles of our nature. To this end, God placed us in this world; a world of temptation and hardship and trial; a world in which we are exposed to evil influences on every side, which sadly try our principles, and menace our souls; a world in which we become virtuous only by overcoming evil; in which every

true good we come to possess we are obliged to earn for ourselves, and that not without trial and suffering, self-conflict and self-denial. We take not one single step in the true path of life in which we do not find obstacles to overcome, temptations to resist, sins to vanquish. Sad indeed is this our mortal life, in view of the evils which beset our path, and the dangers to which we are exposed, seemingly hinderances to spiritual progress every day met; but glorious, and how glorious, is this same mortal life, in view of that strength and freedom which these very evils of life have imparted to our higher natures!

I remark again, that, in this very state of things, we behold the divine goodness. The means are adapted to the end. We are not encompassed with evils, we have not trials of temptation and sorrow, merely that we may suffer, but that we may become virtuous; that we may be fitted for the several spheres of life in which a good God has placed us; that we may give to our spiritual natures the development and growth of which they are susceptible, and thus raise ourselves in the scale of moral being into fellowship with Christ himself, who is our life. Moral, spiritual excellence, — let us not overlook the great truth, — that to which we give the homage of our hearts, is not, and from its nature cannot be, an instinctive, irresistible feeling infused into us from abroad, and which may grow up amid a life of indulgence and care. On the contrary, it is, in its very essence, a free activity and energy of will, a deliberate preference of the right and the holy to all things, and a chosen, cheerful surrender of all things to these. It grows brighter and brighter, and stronger and stronger, in proportion to the pains it bears and the difficulties it overcomes. If our life had been different in this particular, would it have been possible to justify the ways of God to man?

I remark, finally, that in a life of self-conflict and self-denial, of resistance to evil, we find our highest happiness in this world. I do not, however, subscribe to the doctrine, that happiness, in the sense of enjoyment, is the great end and aim of being to man. I do not believe we were placed in this world merely to enjoy ourselves here. Our heavenly Father, in creating us as we are, and placing us in this world in which we live, had in view something worthier himself and us than mere enjoyment, — even our spiritual freedom, virtue, self-control, the overcoming of evil. It is a thousand times better to be virtuous than to be happy, if we can be but one of them.

But at the same time, in the consciousness of spiritual strength and freedom, in the consciousness that we have overcome, and have established ourselves on the basis of indestructible principle, and have come into a life-fellowship with the Lord Jesus Christ, there is a satisfaction, the purest, the holiest, that the heart of man ever experiences in this world. Mingled emotions of gratitude and love and reverence fill his soul, and, for the time, make his whole nature thrill with gladness. The highest bliss known on earth is that which comes of temptations withstood, sins resisted, evil overcome. Still, life is a warfare; life is a struggle; and he who would meet, in any good degree, its divine appointments, must be prepared to surrender pleasure to duty, interest to principle, care to truth; to forego enjoyment; to suffer, if need be, for righteousness' sake; and to make discipleship to the Lord Jesus Christ the glory and the reward of existence. This is the only true life.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

CONVERSION.

To be converted, and to become as little children; to be childish, yet not childish; to be children in malice, men in understanding, — thus shall we see the kingdom of God. This is what we all need; for we all have grown somewhat perverse since our childhood, — a little twisted from our simplicity, a little hard and stubborn against truth and good influence. So we need to be converted.

What is conversion? Turning round. And why must we turn round? In order to see God, truth, beauty, heaven. We do not see them while we are looking the other way. We have to turn round in order to see them. We cannot enter heaven till we see it, and we cannot see it till we turn round. So Jesus says, "Blessed are the pure in heart; for they shall *see* God." Also, "Except a man be born again, he cannot *see* the kingdom of God." And, in another place, John says, "The life is the light of men." All this shows that it depends on the attitude of our mind whether we see truth, goodness, God, heaven, or not; and that attitude of mind is the childish attitude. Therefore we must be converted, and become as little children, either to see heaven or to enter it.

This doctrine of conversion has been mystified and confused by the way it has been taught; so that what is very simple and reasonable has been made very strange and unreasonable. Two of the principal errors concerning it are these: It has been made a process of feeling, instead of an act of choice; and it has been spoken of as something *only happening once* in our life, when, indeed, it may occur very often.

Conversion, among many sects, is supposed to be passing through a great excitement of emotion, in which one

feels deeply moved about his sins, and repents, and has a sense of pardon and of the love of God. But these emotions are easily excited when there are powerful appeals to conscience and to fear, and where there is much sympathy. But, by and by, they pass away; and, when the convert finds his emotion all gone, he thinks his religion is all gone; and so he feels discouraged, and gives up trying to be a Christian.

That is one mistake. The feeling is not the essential part of conversion: it is the accidental part. Conversion is turning round; submitting our will to God's will; making up our mind to obey him and serve him, and lead righteous lives. This makes us docile and gentle and tender, and like little children. Feeling follows the resolution; and, after turning to God and right, the heart becomes tender. I think it is better to end with the feeling than to begin with it. Do your duty; and then God will give you the feeling, if necessary. But, if he does not send any feelings into your heart, still be satisfied if you can do your duty. When you are trying to do his will, you are converted; and, the longer you try, the more of the childlike spirit will come into your heart, and the more you will be converted.

Then it is another mistake to think there can be only one such conversion. A person may need to be converted often. If we go away from God, we must turn round, and come back again. Now, we do go away from God every time we wilfully sin; and therefore we need to be converted every time we sin.

In a conversation on this subject at which I was once present, one of our friends asked me, "Have you ever been converted?" And I at first said, "No, I have not;" thinking only of the technical conversion. And afterward I said, "Yes, I have;" and then I described a

particular time, when, alone by myself among the White Mountains, just after leaving college, I reviewed my life, and determined on my future course. But I ought to have answered, "Yes: I have been converted very often. In fact, whenever I have sinned and repented, I have been converted."

I do not mean to say, that there may not be some particular time in the life of most persons in which they have a deeper religious experience than before or after: that may be. But still the essential thing, then and always, is, not the emotion, but the action.

Such sudden and deep experiences usually come to two classes of persons: First, to those who have never had religious and Christian training; who are suddenly brought to see Christian truth, and, by the sight of it, are deeply moved. Those whose minds are empty of religious thought, being suddenly brought face to face with it, are likely to be deeply moved by it; those who have been leading a reckless and careless life of sin, and are suddenly arrested therein, are likely to have a more profound impression made on them than those who have always been pretty good, and have always been under Christian influence.

And again: such sudden and deep experiences come chiefly to those who believe in them, and who try to have them. If one is brought up to believe in the necessity of some instantaneous revolution in his soul, some general overturning of his whole nature, and thinks he cannot be saved without it, he will struggle very earnestly to obtain it, and will probably, sooner or later, have such an experience. But, after all, the essential thing in it is the change of purpose, the determination to do right. J.

NOTES ON THE BIBLE.

VIII. — *Inspiration.*

The word "inspiration" is used not infrequently very vaguely. As applied to the Bible, it is used by some scholars, and by most Christians calling themselves evangelical, to mean "the immaculate purity both of the doctrines and language of its contents. There is no error, either in idea or expression, in the Holy Book." This is their teaching and belief. Most *scholars* of the evangelical school dissent from this view in their writings and private discussions; yet, in their public teaching, they are either silent, or encourage the belief of the people in the immaculateness of the Scriptures. Nay, they foster the belief, that we who doubt or deny it are enemies of the Bible. If we had to contend only with the private opinion of scholars, and not with popular prejudice, which they foster, we should have little to do or bear: but the esoteric and exoteric doctrines differ; and we are compelled to remove these prejudices, as well as instruct the people in the truth.

We suppose it would be very difficult to find an educated or uneducated minister in New England, or perhaps out of it, who would not confess that there are errors in the Bible; and yet it would be difficult to find a layman of their congregations who would not think it rank infidelity to so believe; showing conclusively, that the people are not instructed in the truth, or that they do not believe the instruction which they receive. It is important, therefore, that some facts should be stated on the subject, which are so obvious, that the blindest cannot but see them, which none but the incorrigible can refuse to accept.

In the first place, grant that the autographs of the writers were without error in word and idea; that the copies of the Gospels and Epistles, as they came from the pens of their writers, were perfect: have we those writings? Are those autographs of Matthew, John, Paul, and the rest, in our hands? No: they perished long ago. We have only copies, made centuries after they lived. Nay, more than this: the common people have not even these copies; they have only the *translation* of these copies. And how numerous the errors of this translation are, we have already shown (March, pp. 105–113). Paul and John are not responsible for the errors in our Bible: but the reader is just as far led astray by them as if they were the work of the apostles; for he believes his English Bible to be without error. Many believe these men wrote in English. But we are addressing intelligent men and women. Whatever may be true of the original writing, we are in possession only of translations for popular reading; and he who will maintain that they are inspired, that is, without error, is fit subject for an asylum, not for an argument. Whatever may be true, therefore, respecting the perfect correctness of the autographs of the writers of the Bible, we are not benefited or injured thereby; for we have not those autographs. As far, therefore, as the great mass of readers of the Bible are concerned, this question of the inspiration of the original writings of the Bible is of no moment whatever. They are only interested in knowing how correct the common translation which they use is. This whole subject, for practical purposes, is disposed of, and shown to have no more relation to human need than the qualities of the soil of the moon; yet the peril of denying the verbal inspiration of the common Bible is made a bugbear to check inquiry and awaken prejudice and perpetuate exclusiveness.

Suppose, however, as we have put our hands to this subject, we pursue our inquiries still further. We have manuscripts of the Bible in the languages in which it was originally written. Are not these accurate copies of the originals? They are not: or rather, in order not to affirm a universal negative, if any one of them is perfectly accurate, no one but the Omniscient knows which one it is. All the manuscripts which have come down to us differ more or less from each other. These errors or differences are not of such a kind as to affect seriously the sense or the facts of the history or doctrines of the discourses; yet they are errors, and so far are fatal to the doctrine of plenary, verbal inspiration. It is not the magnitude or importance of the error which is in question, but the fact itself of any error. The slightest as well as the gravest error is fatal to the popular doctrine.

Once more. The writers make no claim to freedom from the errors which pertain to compositions of any kind. Luke and John are the only two of the writers of the Gospels who say any thing about the method of composing their history, and they do not give the remotest hint that the Holy Spirit "dictated" the words and constructed the sentences and sanctioned the accounts contained in their Gospels. On the contrary, Luke says expressly, that he had "accurately traced up all things" to their sources (not as our translation has it, "having had a perfect understanding of all things from the very beginning"); and thus, by his own *personal investigations*, not by the supernatural aid of the Spirit, he felt assured of his accuracy. John barely says, that he knows what he has written to be true, "because he saw it," not because the Holy Spirit revealed it or sanctioned it. Shall we believe the doctors, or the apostles? The same facts appear in the Epistles. The writers never claim, that the Holy Spirit dictates their

letters and seals their doctrines. Paul goes so far sometimes as to say, that he is not sure what the Lord would direct to be done under such circumstances; but he goes on to say, that, in his opinion, the course which he suggests would be wise. The apostles make no claim to that infallibility which their followers have so unwisely demanded for them. They rebuke each other for errors in both doctrine and practice.

All this only militates against the presumptuous doctrine of plenary, verbal inspiration. It does not affect the value, the reliableness, the necessity, of the sacred writings as an inspiration and guide. The great facts in the life of Jesus are reliably recorded. The doctrines which he taught on some of the most momentous themes of human interest are stated with all the exactness which practical usefulness requires. For the needs of the soul, the record has accuracy enough: it claims no more. Its friends wrong it, and imperil all, when they claim more for it.

A word, before we close, on the philosophy of personal inspiration by the Holy Spirit. One view is, that, by some method peculiarly its own, the Spirit states or reveals truths to the human mind, without any activity of the mental powers; the ear of the mind only listening, the eye of the mind only seeing. The other view is, that the Spirit awakens the mental faculties to high activity, quickens every power, so that the mind, thus fired and impelled, discovers truths, which, in its natural condition, it would not see; reasons with a cogency and correctness which otherwise it would not possess. Whichever philosophy we may adopt, the result is the same; viz., special aid from the Spirit, — truth attained thereby which would be otherwise unattainable. Both theories are credible. Neither is so superior to the other, either in the view of reason or facts, as to exclude the claims of the other to acceptance.

The conclusion of the whole matter, then, is this: It is worse than folly, it is rashness and sin, to demand for the sacred writings a quality which can be neither sustained nor vindicated; which is contrary to the obvious facts of the writings and the statements of the writers. We must not use the Bible as a charm, opening at random upon passages, and accepting their statements as designed for our special comfort or instruction. The Bible was written for the persons to whom its different parts were addressed, and its special illustrations are drawn from their special condition. The general principle pervading or justifying these special injunctions and illustrations of duty is for all ages, for all men, for all conditions. We may not have an accurate statement of what our Saviour said on any given occasion, word for word, — as, for example, to the woman of Samaria; and yet have his conversation so reported, that we cannot mistake the great principle of the new religion which he there taught. The general drift, the main features, of the teachings of the Saviour, are what we need; the everlasting truth, not the imperfect letter; the incarnate Son, not the complexion of the face. We do not mistake the comfort of our house, if there is one imperfect panel in a door; we do not turn to common, in contempt, a rich wheat-field, because there is one rock in it. Neither do we "throw away" our Bibles, so full of divine consolation and truth, because either the copyists or the writers, or both, have failed, in some instances, to follow their ensampler, or report the very words of the speaker, or have misapprehended some of his teachings. The general spirit, the universal doctrine, saves us from all peril arising from any fragmentary imperfections which may be found. The gospel is a safe guide; and he who walks as it directs will not stray nor stumble.

WHAT IS TO BECOME OF THE SECOND SERVICE?

In about half a score of our churches, this question is already settled according to the doctrine of annihilation: they have no second service, and they never intend to have one. The rest of our societies continue to insist upon a double-barrelled gun as the "regulation" weapon of the spirit. It is manifest, however, that the second service lags sadly; and it is next to impossible to have it catch up with the first in popular confidence and affection. Very few, now-a-days, think they shall be heard for much speaking. As a weariness of the flesh, much listening is taking the place of much study; and is it not nearly time for "a corporal's guard" to be dismissed with a pension, while we adopt "an afternoon congregation" as less threadbare and equally expressive?

The trouble is neither modern nor local. Selden, who died more than two hundred years ago, must have been considering this problem when he said, "The main argument why they should have two sermons a day is, because they have two meals a day: the soul must be fed as well as the body. But I may as well argue, that I ought to have two noses because I have got two eyes, or two mouths because I have got two ears. What have meals and sermons to do with one another?" In Switzerland, lately, the roof of a church was crushed by the snow. When we saw that the people thus buried alive were over fifty women, and less than ten men, we recognize the familiar proportions of a second service, although the hour of the day was not mentioned.

Let us notice several classes who advocate the perpetuation of the ancient usage.

In all congregations, there are some naturally devout

persons, to whom religious exercises are such a delight, that they can scarcely have too many. They would be glad it it should be said unto them, three or even four times every Sunday, "Come, let us go into the house of the Lord." In unfeigned sincerity, they demand repeated opportunities of public worship. Where such persons are sufficiently numerous, few devoted ministers would shrink from diligent efforts to supply their needs. There is hardly an instance of a church full of hearers thirsting in vain for a second draught of the water of life. Where the number of earnest wishers for more than one service is quite limited, the most that they can reasonably ask is another meeting in some room proportioned to the size of the assembly. If only your wife and one daughter are going to ride, you do not put them in the carryall, but in the chaise.

In congregations of moderate intelligence, where the people have no libraries which they use, and take few periodicals which they read, it is almost a matter of necessity that they should be provided with several services. This is the chief way in which the day of rest is to be made available for mental growth or spiritual advancement. The minister of such a congregation is a workman that needeth to be ashamed if he will not double the toils of his body by dividing the weekly products of his mind.

There are other champions of the double order, who are entitled to less favor. In this uncomely class should be placed all who would have two services merely because "the Orthodox" have them, and those who are mischievously exacting in their requirements of ministerial labor.

Every denomination has its peculiar methods. "The Orthodox" never think of observing customs that take no hold on their own convictions, merely because Unitarians observe them; and Unitarians should be above affecting a

show of zeal that is imitative and not honestly spontaneous. If the example of "the Orthodox" is so potent, why not adopt their doctrines as well as their practices? Besides, Mr. Beecher, who in pulpit power is at least one-half of Orthodoxdom, is in favor of one sermon; declaring that the human mind is constructed on the principle of a pop-gun, and can retain only one charge at a time!

The exacting laymen are as mean as the conforming ones are weak. It is a gross insult to impute the unrighteousness of indolence to all clergymen who do not exult in preaching to pews and pillars. Men who stay at home afternoons, but insist that their pastors shall serve their time out, are treating the shepherds as miserable hirelings, if not wretched galley-slaves. This feeling must have culminated in the remark of a profanely blunt parishioner, "I consider that silent prayer of yours something like a dodge."

After all, the decision of this question is, practically, in the hands of the people. Let them attend the second service in strong force, and there is not the slightest danger that it will be abandoned. It is their neglect of it, their failure to furnish an ecclesiastical quorum, which hangs a mill-stone around the neck of a preacher's enthusiasm. There is a remark of Kean's which ought to be quoted in this connection, "Such an audience would extinguish Ætna."

While the people are making up their minds, they will please to consider the moral of this fact, given to us by Macaulay: "Rumford proposed to the Elector of Bavaria a scheme for feeding his soldiers at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food more thoroughly. A small quantity, thus eaten, would afford more sustenance than a large meal hastily devoured."

A MEMORIAL.

M. A. C.

BY JOHN G. WHITTIER.

Oh! thicker, deeper, darker growing,
The solemn vista to the tomb
Must know henceforth another shadow,
And give another cypress room.

In love surpassing that of brothers,
We walked, O friend! from childhood's day;
And, looking back o'er fifty summers,
Our foot-prints track a common way.

One in our faith, and one our longing
To make the world within our reach
Somewhat the better for our living,
And gladder for our human speech.

Thou heardst with me the far-off voices,
The old beguiling song of fame;
But life to thee was warm and present,
And love was better than a name.

To homely joys and loves and friendships
Thy genial nature fondly clung;
And so the shadow on the dial
Ran back, and left thee always young.

And who could blame the generous weakness,
Which, only to thyself unjust,
So overprized the worth of others,
And dwarfed thy own with self-distrust?

All hearts grew warmer in the presence
Of one, who, seeking not his own,
Gave freely for the love of giving,
Nor reaped for self the harvest sown.

Thy greeting smile was pledge and prelude
Of generous deeds and kindly words:
In thy large heart were fair guest-chambers,
Open to sunrise and the birds.

The task was thine to mould and fashion
Life's plastic newness into grace;
To make the boyish heart heroic,
And light with thought the maiden's face.

O'er all the land, in town and prairie,
With bended heads of mourning, stand
The living forms that owe their beauty
And fitness to thy shaping hand.

Thy call has come in ripened manhood,
The noonday calm of heart and mind:
While I, who dreamed of thy remaining
To mourn me, linger still behind;

Live on, to own, with self-upbraiding,
A debt of love still due from me,—
The vain remembrance of occasions,
For ever lost, of serving thee.

It was not mine among thy kindred
To join the silent funeral prayers;
But, all that long sad day of summer,
My tears of mourning dropped with theirs.

All day the sea-waves sobbed with sorrow,
The birds forgot their merry trills;
All day I heard the pines lamenting
With thine upon thy homestead hills.

Green be those hillside pines for ever,
And green the meadowy lowlands be,
And green the old memorial beeches,
Name-carven, in the woods of Lee

Still let them greet thy life companions
Who thither turn their pilgrim feet,
In every mossy line recalling
A tender memory sadly sweet.

O friend! if thought and sense avail not
To know thee henceforth as thou art,
That all is well with thee for ever,
I trust the instincts of my heart.

Thine be the quiet habitations,
Thine the green pastures, blossom-sown,
And smiles of saintly recognition
As sweet and tender as thy own.

Thou com'st not from the hush and shadow
To meet us; but to thee we come:
With thee we never can be strangers;
And where thou art must still be home.

Independent.

THE "WESTMINSTER REVIEW'S" ACCOUNT OF THE ORIGIN OF CHRISTIANITY.

THE "Westminster Review" for July, 1863, contains an article on the growth of Christianity, which is interesting as an illustration of a certain attitude of mind in a class of modern thinkers. This Review represents those who, in theology, favor all "the newness." Behind all their investigation and argument lies a prepossession. Just as Christian thinkers are prepossessed *in favor* of all the common views concerning inspiration, prophecy, miracles, &c., so are these writers prepossessed *against* them. Back of all thinking, there is apt to be a motive, — a motive often unseen by the thinker himself. "What is he driving

at?" is the common-sense question of the reader. But the writer often does not know himself what he is driving at. He thinks himself an unbiassed inquirer. In reality, he is a special pleader. He is trying to argue down, or argue up, some popular or heretical view.

The object of the writer in the "Westminster" is to account for the "growth of Christianity," *minus* the superhuman element; to show how it came of itself, and could not help coming; to indicate natural causes for its appearance; in short, to re-write Gibbon's famous Fifteenth Chapter, with adaptation to modern ideas and knowledge. And thus he sets about it:—

1. The Roman Empire, having conquered the world, had prepared the ground for some corresponding moral conquest, which should unite in one religion what the sword had united in one State. The tendency of Roman civilization was toward social unity.

2. Hellenic culture also had swept over all nations, and so prepared the way intellectually for some conquest of thought by making a universal public opinion.

3. Judaism, through Philo and the Alexandrians, had come fully in contact with this Greek culture. Meantime, the Pharisees, Sadducees, and Essenes had developed Judaism in a threefold direction, each containing an important element, to be afterward taken up into the new religion.

4. The Jewish theocracy, with its Monotheism, was itself a preparation also, while it excited hopes of a return of the theocratic kingdom under a new king, — the Messiah.

5. It therefore was inevitable that *some* prophet should be identified with the expected Saviour. Jesus became this Prophet by the cast of his mind, which caused him to reproduce in a living way the old truths of the theocracy.

Thus he taught a common brotherhood, and a spiritual in place of a formal religion.

6. When Jesus was defeated and died, "faith stronger than death evoked the miracle of the resurrection." "The revival of Jesus was a scripturally predicted necessity," because it was written that the Messiah should in his flesh "not see corruption." Moreover, the followers of Jesus, being in an excited state, not only believed, by force of logic, that he ought to revive, but, by force of imagination, thought they had seen him alive. Hence the doctrine of the resurrection.

7. Christianity, thus adjusted to its circumstances, was transferred from this world to the next as to its hopes. Paul, following Stephen, enlarged it from a Jewish sect to a universal religion. Paul, being a sincere man, no doubt imagined he had seen Jesus. This gave him great power. Hence he taught a truly catholic religion. The writer of the article remarks, that he is by no means ignorant of Paul's "numerous mental defects and excesses;" but, with a forbearance for which Paul will no doubt be always grateful, charitably passes them by.

8. Paul having done his work, the author of John's Gospel appears to do his. This writer was by no means John the apostle, but some unknown person, who took it into his head to make a gospel, and, in doing it, filled it with all the noble and wonderful spiritual truth which it contains. Internal evidence induces the "Westminster" writer to believe it written after the times of the late Gnostics, especially Valentine; say, A.D. 140 to 155.

The triumph of Christianity, thus explained, the writer thinks it easy to understand. It conquered because it was "the representative religion of the age," and because Paganism was too decrepit to stand in its way. And, on the whole, this writer thinks Christianity a benefit, rather

than otherwise, to mankind. It "was a perfectly natural, and even inevitable, phenomenon," but a useful one, as things were.

Upon these views, we may be allowed, perhaps, without indiscretion, to offer a few criticisms.

What is the motive for all this labored attempt to exclude from history all supernatural influx? Why make the world a machine, and human life purely mechanical, by developing every new event, according to fixed law, out of the past *nexus* of causes? Wherein is this method more philosophical than that which accepts as fact the throbs of life from a higher world, which *seem* certainly, from time to time, to descend into our life? It is as though the machinery of a cotton-mill should attempt to account for itself on a system of natural development from the first spinning wheels and distaffs, *minus* the successive discoveries of great inventors. To the spindles and looms an Arkwright is something supernatural, and therefore quite incredible. It is no more incredible that higher influences should descend creatively into this human world, than that human thought and purpose should descend creatively into a world of mechanism.

And again: all the *preparations* spoken of were, it is true, necessary, as *conditions*, for the growth of Christianity; but they do not explain Christianity itself. Good ground, good air, moisture, are necessary CONDITIONS for the growth of a seed; but they do not explain the seed. The whole labor of the article on the condition of the Roman Empire, of Hellenic culture, of Judaism, is wasted, so far as it professes to explain the *origin* of Christianity; though it is very instructive as explaining the *growth* of Christianity.

The real difficulty, on this development theory, is

arrived at when the writer comes to speak (under the fifth head) of the coming of Jesus. It is easy to slur over this *difficulty* by saying, "It was inevitable that *some* prophet should come to fulfil the required conditions." But why was it necessary? Do Saviours, Redeemers, and Prophets always come when we wish for them? Because I would like peaches and pears, does a garden grow up of itself, without a gardener to plant it?

The development theory of Christianity, as elaborated in this article of the "Westminster," requires that Jesus shall be explained as the natural result and outcome of existing conditions. But was he only this? What was there in Judaism, or in any of its sects, — Pharisees, Sadducees, Essenes, — to produce that man, that peasant of Galilee, that Syrian prophet? We must be permitted to say, that we find in him no trace of the influence of Phariseeism, Sadduceeism, or Esseneism. We know perfectly well what has been said and written on the last point; but when you find a *Shaker* who shall be taught by Shakerism to found a religion which shall absorb into itself the whole Catholic and Protestant Church, and give a new life to the social and moral condition of the nineteenth century, notwithstanding all its opinions and tastes and habits, *then* you may trace the life and thought of Jesus to the Essenes as their source.

The faith in the *resurrection of Jesus*, on which the Church was founded, also has to be explained by the development theory. The explanation is thus given: "*Faith stronger than death evoked the miracle of the resurrection.*" But what precisely does this mean? Does it mean that faith evoked faith? The thing to be explained is the *faith* in the resurrection, because it was this *faith* which founded the Church. Now, to say that "*faith evoked it*" is to confound the cause and the effect. If the disciples

already believed so strongly in Jesus, that his death only made them believe him alive, then the difficulty is to explain this faith which evoked the resurrection. The difficulty is not removed: it is only thrown a little farther back. But the disciples "were in an excited state." Yet people in an excited state do not usually imagine supernatural events with such power as to revolutionize a world by force of their imagination.

The writer posits this dilemma: "If they saw their Master, he was not dead. If he was dead, they did not see him." This is merely saying, in an antithetical form, that to see the dead is impossible. But why? The reason is merely this, — that no one ever *has* seen a dead man; that is, the reason is not a reason, but an assumption. How do you know that no one ever has seen a dead man? You do not *know* it: you only think so. So the supposed dilemma softens down into a private opinion.

There is certainly nothing contrary to reason in the continued life of man after death; and, if man continues to live, there is no reason why he should not be seen. Empiricism declares that all experience is against it. But if by experience is meant the general testimony and belief of mankind, experience is not against it; for there has never been an age or a nation which has not believed in the visible return to earth of the dead. The shallow philosophy of the eighteenth century derided ghosts and spirits; but its ridicule rested on no basis of fact or reason. It may be unreasonable to believe in ghosts: but the men of the eighteenth century did not *prove* it to be so; they merely *assumed* it to be so.

The view taken of Paul and John is wonderfully superficial. According to our writer, Paul was really the author of Christianity. And so we have another problem to solve: How was Paul developed into a teacher

of universal religion? Paul himself makes Jesus his life, his strength, his intelligence, his inspiration. "The life I now live, I live by faith in the Lord Jesus." "Not I, but Christ who dwelleth in me." This, it seems, was a mistake. And as for John, the Gospel which bears his name came from some Valentinian Gnostic of the second century. This is as if one should say that Shakspeare's plays were written by some unknown author of the time of Dryden.

We confess that reading such articles as these excites our wonder. They are written by sincere and intelligent men, no doubt; but the attempt to develop all of life from the earth, instead of allowing any of it to fall from heaven, seems to us one of the most profitless labors of the human brain.

A CRITICISM.

To the Editor of the "Monthly Journal."

Sir, — With many other readers, I have been much interested in the series of "Essays on the Truths and Errors of Orthodoxy," which have appeared in recent numbers of the "Journal." I could not but wish, sometimes, that the personal character of the articles was more carefully defined, as they now and then have contained expressions of opinion that seemed to me peculiar to the author; but the general ability and fairness with which they have been written preclude unfriendly criticism. In the last paper of the series, however, the writer has fallen into what must be regarded by many persons as a singular violation of propriety, and what I cannot but consider an erroneous and injurious statement. On page 384, he says, —

"A simple Unity, as held by the Jews and Mohammedans, *and by most of the Christian Unitarians* [the Italics are mine], is a bald Unity and an empty Unity. It shows us one God, but God withdrawn from nature, from Christ, from the soul; not immanent in any, but outside of them. It leaves nature godless; leaves Christ *merely* human; leaves the soul a machine, to be moved by an external impulse, not an inward inspiration."

The author of this paragraph may have certain philosophical explanations or technical definitions of his language, which shall protect him from the charge of even unintentional misrepresentation; but, in its obvious sense, such language covers a wide departure from truth. "Most of the Christian Unitarians" now hold, or ever have held, as the fundamental article of their faith, a doctrine which "leaves nature godless, Christ merely human, and the soul a machine, to be moved by an external impulse, not an inward inspiration"! This is an interpretation of their belief which I think very few of them would be willing to accept, and which, as I conceive, does them gross injustice.

If the article, of which this paragraph is a part, had appeared as a separate publication, or if it stood in the "Journal" wholly on the personal responsibleness of the writer, however keen our sense of the inaccuracy of his description, we might be silent; but when a remark of this kind, casting undeserved opprobrium on "most" of those who belong to the Unitarian Association, and suited to wound their religious sensibilities, is found in the organ of that body, with the implied sanction, because without any word of dissent, of the officers whose names are presented to the eye in close proximity with the article, is it not a right and a duty to enter an earnest remonstrance against committing the authority of the Association to the support of such actual though undesigned misrepresentation?

G.

REMARKS BY THE EDITOR.

We certainly, in our remarks, only intended to characterize a system and its general influence, not the character of those who hold it or have held it. Jewish Monotheism we meant to describe as an *undeveloped* Monotheism, in which God was beheld as a Will chiefly, and in which the divine elements of Love and Wisdom were subordinate to Will. So, much of Christian Unitarianism has seemed to us deficient, because associated with a philosophy which left the Deity outside of the world and of the soul, as the Creator, Ruler, and Upholder of both, but not as the indwelling God.

But, if our language has suggested to others what it has evidently suggested to our excellent correspondent, we can only say that we expressed ourself imperfectly, and we are glad of his correction.

REV. G. G. INGERSOLL, D.D.

Born in Boston, 4th July, 1796; died in Keene, N.H., Sept. 16, 1863.

THE grave, that but a few days since received all that was mortal of the friend of our earlier and of our later years, is a mute and yet an eloquent monitor of truths at once consoling and elevating.

It was the simplicity that is in Christ and his gospel that particularly interested our departed friend. In the innocence and animation of childhood, he saw beautiful illustrations of the regeneration and life which the teachings of Christ and the grace of God would bring about

and consummate. His presence and pleasant words were always attractive to children; and they loved to look upon his cheerful countenance, and to hear his affectionate voice. The position of his mind, with regard to the truths of Christianity and its precepts, in distinction from the dogmas and rules of the Church, was decided. The state of his health, which was never strong, forbade his entering the arena of polemic strife; and it was more in accordance with his gentle and peaceful spirit to sit meekly at the feet of Jesus, and learn of the divine Teacher. Doubtless, if he had been gifted with a stronger constitution, he might have attained to a higher literary distinction. But it were in vain to look in that direction for the honor of him whom we commemorate; since the work which his Father gave him to do, was, in proportion to the strength given him, and in accordance with the temper with which he was endowed, well and faithfully done.

In Burlington, Vt., for twenty-two years, he gave his strength, all he had, and his affections in all their warmth, to the service of a kind and devoted people, in behalf of evangelical truth and righteousness. It was only at the call of a prostrate constitution that he resigned a pastorate so long and happily sustained. And the avidity with which his professional labors have been since sought in various places and for various periods, as his health would permit, testifies to their value and usefulness. Always cheerful, and thus exemplifying a prominent feature of our benignant religion, he was able to bear up under many infirmities. When others, perhaps, would have halted in the way, he has persevered to the end. His high honor, in the estimation of his friends, and that shall comfort them now that he is gone, is, that he has well done his life-work. His reward, by the grace of God, as we trust in Christ, is in heaven. H.

A QUESTION AND ANSWER.

Rev. James Freeman Clarke.

Dear Sir, — I have just read with great interest the article on the "Trinity," in the September number of the "Monthly Journal." I was brought up an Episcopalian; but, for the last three years, I have taken a deep and ever-increasing interest and delight in the liberal interpretations of Scripture, — in "Liberal Christianity." Now, the great stumbling-block with me is, "whether it is *scriptural* to worship Christ *directly*." Will the "Monthly Journal" go so far as Dr. Whately, and say that God has "chosen so to '*place his name*' on the Man Christ Jesus, so to dwell in him, i.e. and to manifest or declare himself in him, as to be in him *properly worshipped?* If all this be so, then are we in this worship obeying the Divine Will, and not incurring the charge of sinful idolatry?" — See Archbishop Whately's volume of sermons, — Sermon II. "They shall call his name Immanuel; which, being interpreted, is God with us."

Pardon me for trespassing in this way upon your time and courtesy. My great interest in the subject is my excuse.

We will endeavor to reply, from our own point of view, to these questions: —

1. *Is it scriptural to worship Christ directly?*

We think not, if by worship is meant prayer to Jesus as the source of spiritual gifts. "In that day ye shall ask me *nothing*. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." — John xvi. 23.

2. *Can God be properly worshipped in Christ, because he dwells in Christ?*

We see the Father in the Son, and we worship the Divine seen in the Human. But we worship the thing seen, not the thing by which it is seen. We worship the Mediated, not the Mediator. We worship the Father in Christ, not Christ in whom the Father dwells. I admire the sun as reflected in a lake or mirror; but it is the sun I admire, not the mirror.

Idolatry consists only and always in worshipping the finite form in place of the infinite substance. It is idolatry to worship any medium of truth, instead of the truth itself. The Church is a medium of the Divine; but it is idolatry to let our reverence stop in the Church, instead of passing through it to the unseen. To reverence the sabbath, the Bible, the creed, the Church, as ends instead of means, is idolatry. So it is idolatry to worship the Man Christ Jesus as an end instead of a means, — as Divine in himself, instead of as a Mediator of the Divine. It was to prevent this that he said, "Why callest thou me good? There is none good but One, that is God."

THE AUTHOR OF THE ENGLISH SERVICE-BOOK.

To the Editor of the "Monthly Journal."

Sir, — The "Monthly Journal" speaks of the "Book of Common Prayer for Christian Worship," first published in England and reprinted here, as "prepared by Rev. James Martineau for the Unitarian churches in London." The "Christian Examiner," in its notice of the same work, remarks that "its excellence is assured by the eminent name and the alike lofty and cultivated intellect of its principal compiler, Mr. Martineau." Both the "Christian Inquirer" and the "Christian Register," I believe, have given Mr.

Martineau similar credit for editorial care of the volume. It is often called Mr. Martineau's Service-book; and the American publishers in their advertisement speak of it as compiled in part by him. Against such an array of authorities a word of dissent may seem presumptuous. Yet I would ask, if the original thought of preparing such a book, the conception of the plan, and work of compilation, were not Rev. Dr. Sadler's; and, if so, ought not the commendation which it may call forth to be associated with his name, rather than with the name of one, to whom, as I have understood, we are indebted only for the Ninth and Tenth Services? Q.

THE ARMY TRACTS.

Since the last number of the "Monthly Journal" was issued, the Executive Committee have published six new tracts of the "Army Series," with the following titles, — "Wounded and in the Hands of the Enemy," "Traitors in Camp," "A Change of Base," "On Picket," "The Rebel," and "To the Color;" and they have also published new editions of three of the earlier tracts, for which there was an urgent demand. The new tracts have all been prepared under the authority of the Committee, expressly for circulation in the army camps and hospitals, by one of their number, — the Rev. John F. W. Ware, — whose frequent visits to both, and whose strong interest in this field of missionary effort, pre-eminently qualify him for the satisfactory performance of the duty which he has so cheerfully undertaken; and no one, who has read his other tracts in the "Army Series," will need to be told, that he has done his part of the work well. Like all of the army tracts heretofore published by the

Association, the new tracts have been written solely with the view of meeting the peculiar wants of our soldiers. How successfully this object has been attained, is shown by the noteworthy fact, that our tracts have been circulated by the chaplains or other agents of most, if not all, of the denominations in the army; and that they have been eagerly sought for and read by the soldiers, who have repeatedly borne testimony to their sense of the interest and worth of "the little white tracts."

The necessary expense of publishing and distributing the large editions of these tracts which were required to meet the immediate demand for them has almost entirely exhausted the funds in the hands of the Committee, available for this purpose; and, notwithstanding we have put in circulation within the last thirty days nearly seventy-five thousand copies of our tracts, we still have calls which we shall be unable to satisfy, without a considerable addition to the means now at our disposal. Donations from societies or individuals for this specific purpose will be especially welcome at the present time, since facilities are now open to the Committee for the circulation of a much larger number of their publications than at any former period. The extent to which these facilities can be used must depend very largely on the response to the present appeal; for the Committee cannot, in justice to other objects, appropriate much more to this particular department, unless they are aided by new contributions.

Beside the tracts just published, the Executive Committee are desirous of circulating in the army such of the books and tracts heretofore published by the Association as shall seem to them suited for this purpose. With this view, they now have in press a new edition of the little volume of "Channing's Thoughts," first published several years ago; and it is hoped that other volumes of a similar character may also be reprinted.

CAPTURE AND CAPTIVITY OF OUR ARMY MISSIONARY, REV. WILLIAM G. SCANDLIN.

GRAFTON, Sept. 30, 1863.

Mr. G. W. Fox, Sec. A. U. A.

DEAR FRIEND, — Once more beneath the folds of our proud old flag, I may pen the report of my toil in behalf of the Association. My last letter gave you a history of my movements up to and inclusive of June 30; at which time I was laboring in and around the city of Washington, visiting hospitals, and disbursing the many things forwarded to me for that purpose, and also becoming more thoroughly acquainted with the condition and wants of our Massachusetts troops in that immediate vicinity.

My stay in Washington was necessitated by the movement of the Army of the Potomac, then pressing on after Lee in Pennsylvania.

July 1. — I visited the Douglas Hospital, finding familiar faces, — members of my old regiment, who had been completely exhausted by the rapid movements of the army, and excessive heat; also the homes of the Sanitary Commission, where our soldiers find every want anticipated and met.

July 2. — Many rumors reached us of army movements, and I only waited for definite intelligence. At seven, P.M., it came; and from that time till nearly one, A.M., of the 3d, I was assisting the agents of the Sanitary Commission in getting a car-load of supplies ready to start for Westminster, the nearest point of railroad communication with Gettysburg.

July 3. — Took the saddle at one, P.M., for Frederick, reaching Rockville at six, P.M.; and, after a two-hours' rest for the horses, started again, travelling all night, and reaching Frederick at half-past five, A.M., on the 4th.

July 4. — Our horses were so completely jaded, that a few hours' rest were absolutely demanded. We had hardly got into a sound sleep, before a force of rebel cavalry made a dash upon the city, disturbing our slumbers for the balance of the day. Previous to our departure, the sad results of the conflict at Gettysburg began to arrive. Many of the Maryland home-guards belonging in Frederick were now being borne on the bier of the hero, beneath the emblems of festivity that grace the anniversary of our National Independence. There the day of rejoicing was clouded by the presence of their slain; but the purpose and sacrifices of the fathers had been nobly and truly emulated by their sons. Finding a load of supplies at Frederick belonging to the Sanitary Commission, Dr. M'Donald determined to take that, and press on, by the most direct route, for the field; leaving his large wagon to proceed to Westminster, and load from the car of goods already forwarded. We accordingly started at half-past five, P.M., feeling perfectly safe, as the dash of cavalry before spoken of was made upon the opposite side of the city. About one mile this side of Mechanicsville, we met Gen. Kilpatrick's brigade of cavalry coming from Gettysburg, and heading towards Frederick; removing from our mind the last lingering doubt. Reached Mechanicsville at half-past eleven, P.M.; and put up for the balance of the night.

July 5. — Started at eight, A.M., for Emmittsburg; and at half-past nine, A.M., met another cavalry force, the advance guard, wearing our uniforms, who commanded us to halt. They asked if we belonged to the army, and were informed of our mission; when they declared us prisoners of war, and ordered us to the rear. I asked Gen. Stuart if it was their custom to arrest the agents of such a charity; but he had no time to discuss such matters then, and

we were turned over into the hands of the chivalry of the South. On arriving at the rear of their column, we were ordered to dismount; when the usual programme, according to Confederate rule, commenced. One was relieving the horse of bridle; another, praising the general appearance of the saddle which he was stealing; while a third was laying claim to the horse. The doctor's horse was faring the same; and we, seated upon a log by the side of the road, were philosophizing upon the chances and changes of war. But the most aggravating feature of the whole thing to me was found in the presence of the surgeon of the brigade, who had heard our conversation with Gen. Stuart, and was therefore familiar with the object and purpose of our mission. Like the rest, his scent was keen for prey; and he followed us to the rear, not to ease and alleviate our condition, as he might have done, but to make piteous appeals to the more fortunate robbers for a saddle and bridle to present to a friend in Richmond. *He failed;* and *I found solid consolation*, in the midst of my own disaster, from the fact. After the larger items had been disposed of, minor matters claimed their attention.

"Mighty nice pair spurs them, I reckon, friend."

"Yes, pretty good."

"I reckon you will have no further need for them, will you?"

"Well, I reckon not, from appearances; and you may as well complete your laudable and chivalrous employment."

On which the spurs disappear; and so item after item went, until we were in light travelling order. We were marched all day Sunday, and until half-past one, A.M., of Monday morning, under this cavalry guard; when we were turned into a field at Leitersburg, and allowed to

rest till half-past four, A.M., of the 6th. During Sunday's march, Stuart was frequently bothered and turned back by Kilpatrick's force, which had got between him and the river. On Sunday evening, quite an artillery duel occurred at Smith's Town; when the chivalrous Gen. Stuart marched about a hundred prisoners (most of them citizens) up by his artillery, to make Kilpatrick suppose he had an infantry support, — thus exposing us to the fire of our own artillery. The citizens at Leitersburg gave us what they could; and, having had nothing for twenty-four hours, their offerings were acceptable indeed.

I will not attempt to give a detailed account of our experience and treatment. We suffered almost every thing from hunger, exposure, and fatigue.

We were marched to Staunton; which, by the zig-zag course of Gen. Stuart to Williamsport, made the distance travelled on foot about a hundred and seventy-five miles. Our chief diet was flour and fat bacon. The only mode of cooking the first was to make a common paste, without salt or seasonings; but even that, to overmarched and starving men, was *good*. As an indication of our wants, five dollars of our own money was offered time and again for a ten-cent loaf of bread; and happy the fellow who was successful enough to get it.

On the morning of July 21, at four, A.M., we entered the Libby Prison, where we found many of our officers confined. On our journey down, we threw in our lot with the privates, of which there were some thirty-five hundred. We did this for the purpose of carrying on the object of our respective missions. Dr. M'Donald, of the Commission, found a large field among the wounded and the poor fellows who were being daily used up on the march. Of my own efforts, it is enough to say that my own burdens were frequently forgotten, and the trials of

the way lightened, by sympathy and effort for the more unfortunate around us.

And now about the new sphere of toil offered by the surroundings of Libby. I found there nine chaplains, most of whom had been captured with Milroy's men at Winchester, — some of them useful, active, and efficient; others blue, and for ever complaining, suffering from a disease found only among prisoners of war, "exchange on the brain." I soon found my own sphere; and, without the shadow of a doubt, I look back upon my intercourse and daily labors among the six hundred officers there confined as upon that period of my life most full of hopeful results from toil. It was not a broadcasting of the seed upon hard and sterile soil. Exposure they had passed through; and the new experience of quiet and leisure which accompany prison life made acceptable to many, yea, to all, social intercourse upon the highest themes and thoughts of life. While some of the "brethren" spoke publicly of disrespect to religious services, and disregard of religion itself, I must confess to the very opposite experience. No one hinderance or symptom of this can I recall. I have heard objections to a certain whining, fault-finding spirit, when manifested by those from whom better things are hoped. Yet there was some ground for their disappointed state. They were non-combatants, and ought to have been immediately released; while the officers expect sometimes the shelter and fare of prison discipline. Still the utterance of Paul, from which I had preached once (previous to my captivity), would force itself upon my attention, "I have learned, in whatsoever state I am, therewith to be content;" and I felt the obligation upon me to preserve a quiet hopefulness, *and thereby to reveal the real value of a cheerful religious faith*, — a faith that brightens every human tie, and lines with its golden rays the darkest clouds that overshadow the pathway of earth.

Previous to my leaving Libby, the officers began to fear that the money which they had carried through in defiance of Confederate diligence (for all are searched, and their effects retained; whether to be confiscated or returned, is still an unsolved question), would become exhausted, and they have to subsist on prison fare, — half a loaf of bread, two to three ounces of beef of the poorest kind, and a pint of rice soup. This is insufficient; and, when continued for months, prostrates the entire man, the mind yielding with the body.

On our return to civilization, we found that the money difficulty had been settled; and gold or Confederate bills will now be passed into the hands of prisoners, but no "greenbacks." The rebel authorities have a hearty fear of those; and I presume there is sufficient reason: for it is not a hopeful sign for their people to know, that, while incarcerated within their prisons, we can buy eight of their dollars for one of ours; or for the authorities to know that their people are hoarding these very "greenbacks," just as people hoard specie when banks suspend payment. These are reasons full and sufficient why they should be denied free access to the Confederacy.

On Monday, Aug. 10, we received a call from a clergyman of the Episcopal Church, who had been written to from Washington. He called upon the Secretary of War and Gen. Winder, informing them of facts *which we had already communicated, and to which they had deigned no reply.* By his influence, we were removed into the hospital department, where we gained the luxury of a bed to lie upon, and were led to hope for an immediate release. This was another sphere which I was prevented from filling as fully as I desired, by being laid up with a bad leg, the effect of bad diet, hard marching, and poor air. Though

lying on my bed, I was not cut off from conversation or preaching. In fact, while there in that condition, I received more than one invitation to preach to the officers in the prison above, they having obtained permission. This pleasant duty, however, was denied me, for the want of locomotion.

We remained in the hospital, with our hopes deferred day after day, until the evening of Sept. 2; when the doctor and myself were both taken from our sick-beds, and marched over to Castle Thunder. It was dark when they put us into the reception-room on the ground-floor; the place and atmosphere filthy in the extreme, and our old companion (hard floor) for a bed again. We lay there that night, with the rats racing right over us; and, the next morning, the doctor was carried to a better room, where for some time it was a question whether he would rally and recover: but, thanks to the kindly care of Providence, we left in company for home.

In Castle Thunder, as in Libby, I had a season of prayer in our room just previous to retiring for the night. The first Sunday morning there, I was startled by a demand for that "Yankee preacher;" and, on presenting myself before the officer commanding the prison, found I could have plenty of opportunities to preach; which I embraced, speaking to them four times in my three-weeks' sojourn among them, besides some evenings spent in explaining the doctrines of our Unitarian faith.

The second Sunday there, by a stroke more fortunate than usual, I obtained permission to preach in the citizens' hostage-room. Some of the poor fellows had been confined there more than twelve months, and preaching was not allowed them. Never in my life did I preach to such an audience, and never was the compensation so truly and fully from the heart of an audience. They begged me "to

come again at any time: they would always be ready, whether it was Sunday or not." This, however, was denied me. Among them was a young fellow, arrested as a deserter from their army, and a spy for us, who has since been executed. He had no hope, and stood fully prepared for the sacrifices demanded by his position. It was my privilege to bear mementos from him to his dear ones in the State of New York.

At last, Sept. 22, we were sent on our way rejoicing, after taking a private's parole not to bear arms until exchanged.

Judge Ould told me "that we were released for what the Sanitary Commission had done in the past for their sick and wounded left in our hands, not because we were non-combatants," &c. Upon which your agent was exceedingly grateful for the honorary position which he occupied on the staff of the Sanitary Commission; because, if he had been simply the representative of a religious body, he would have been still "away down South, in Dixie."

On my arrival in Washington, I visited the Old-Capitol Prison, where the contrast beggars description. They get, from their own statements to me, "all they want to eat," bedsteads, beds, and blankets. The sanitary condition of the establishment, however, could be much improved.

In company with Gen. Graham and Dr. M'Donald, I visited the War Department, and did, according to our promises in Libby and Castle Thunder, all we could for those we left behind.

Letters and messages without number which we brought with us have been scattered over the land; and our work in this respect is as yet far from being completed. But the report of my movements through the Confederate States, and the time demanded by their authorities for the

release of the representatives of such a charity, with the meagre return of my toil, must be brought to its close.

I hardly feel that you will be satisfied with such a document, and it may not so much as read well; but believe me, when I assure you that I have had a feeling realization of the whole.

I have the honor to remain yours very respectfully,

WM. G. SCANDLIN,
Missionary of A. U. A. to Army of Potomac.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 14, 1863. — Present, Messrs. Stebbins, Newell, Barrett, Hinckley, Ware, Sawyer, Norton, Smith, and Fox.

The Committee on Western Correspondence presented an application for aid from the society in Trenton, N. Y.; and, in accordance with their recommendation, $75 were appropriated for this object.

The same Committee also presented a request from Rev. Robert Collyer and Rev. Charles G. Ames for an appropriation towards the support of Rev. Jasper L. Douthit, a clergyman laboring as a missionary in Southern Illinois. It was voted to pay to him the sum of $100, with the understanding that he make a report of his labors to the Association.

The Committee on Publications reported in favor of purchasing, of Walker, Wise, & Co., one thousand copies of "The Silent Pastor," in a form suitable for distribution in the soldiers' hospitals; and also of printing, from the

plates owned by the Association, an edition of one thousand copies of "Channing's Thoughts," for circulation in the army. The report was adopted unanimously; and the Treasurer was authorized to pay the cost of publication from the general funds, should the Army Fund be insufficient.

The Committee on Army Missions reported, that, finding there was great need of a chaplain at the camp for drafted men on Long Island, they made application to Gen. Devens, the commander of the post, for permission to send a clergyman there to act in that capacity. Having obtained his consent, they invited Rev. Charles Lowe, of Somerville, to undertake the work; who had accepted the appointment, but declined taking any compensation from the Association. The action of the Committee was unanimously approved; and the President was authorized to give Mr. Lowe a commission, as the missionary of the Association to the camp at Long Island.

The Committee on Aid to Theological Students reported in favor of paying, from the income of the Perkins Fund now on hand, $120 to President Livermore, of the Meadville Theological School, for distribution among the needy students in that institution, and $50 each to two students at the Cambridge Divinity School, in response to their applications for aid; which report was adopted.

The subject of the supply of pulpits was then discussed at some length; and was finally referred to a Special Committee, with instructions to give it thorough consideration, and report at some future meeting.

After the transaction of other business, the Board adjourned to Monday, Oct. 12.

INTELLIGENCE.

Rev. AUGUSTUS M. HASKELL, of the Barton-square Society, Salem, who was drafted and accepted, has been appointed chaplain of the Fortieth Massachusetts Regiment.

Rev. LOAMMI G. WARE, of Boston, has accepted a call from the society in Burlington, Vt.

Rev. WALES B. THAYER, formerly of East Marshfield, has accepted an invitation from the society in West Bridgewater, Mass., to take charge of their pulpit until April next.

Mr. WILLIAM BROWN, a graduate of the Cambridge Divinity School in the class of the present year, has accepted a call from the society in Sherborn, Mass.

Rev. WILLIAM G. SCANDLIN, the missionary of the American Unitarian Association to the Army of the Potomac, whose capture by the rebels was noticed in the last number of this "Journal," has been released, after nearly three months' imprisonment at Richmond; and is now at his home, in Grafton, Mass.

Rev. CHARLES LOWE, of Somerville, has accepted an appointment from the American Unitarian Association to act as chaplain at the camp for drafted men, on Long Island, Boston Harbor.

Rev. WILLIAM J. POTTER, of New Bedford, Mass., who was drafted and accepted, has been appointed, by the War Department, to special service in the Washington hospitals.

The SUNDAY-SCHOOL SOCIETY will hold its business-meeting, for choice of officers, &c., at Springfield, on Tuesday, Oct. 13, at two o'clock, P.M.

TWENTY-SECOND AUTUMNAL CONVENTION OF THE UNITARIAN DENOMINATION. — We, the undersigned, have been appointed a Committee of the Third Congregational Society, Springfield, Mass., to extend a cordial invitation to our Unitarian friends generally, to meet in Convention in our city on Tuesday, Oct. 13. We hope to see a large attendance, and will do all in our power to make the occasion pleasant and profitable.

GEO. WALKER.
JOHN L. KING.
HENRY SMITH.
J. C. ROBINSON.
B. F. BOWLES.

In accordance with the above cordial invitation, the Annual Autumnal Convention of the Unitarian Body will assemble in Springfield, Mass., Tuesday, Oct. 13.

The preachers appointed for the occasion are Rev. Edward E. Hale of Boston and Rev. Octavius B. Frothingham of New York.

The subjects that will be brought before the Convention for discussion, are, 1. "The duties suggested by the present condition of the country." 2. "Religious Optimism."

It is requested that as many as possible of those who design to attend the Convention shall signify their intention by sending their names to "Henry Smith, Esq., Springfield, Mass." An attention to this will greatly promote the convenience of our entertainers, and the comfort of all who attend the Convention.

Arrangements are in progress with various railroad companies by which commutation-tickets will be secured.

The Committee of Reception will be in attendance on Tuesday, Oct. 13, in the vestry of the church.

FRANCIS TIFFANY, E. S. MILLS, ROBERT COLLYER, } *Committee of Arrangements.*

Appeal on Behalf of the Soldiers in the Camp of Drafted Men.

Mr. Editor, — Will you make an appeal to the benevolent of our community on behalf of the men in this camp?

What is most needed is a supply of reading-matter; and any thing, whether suitable for a permanent camp library, or of the nature of newspapers and periodicals, will be greatly prized.

Contributions may be sent to the end of Commercial Wharf, addressed to my care; or if more convenient, and the packages are small, they may be left at the Rooms of the Association, 245, Washington Street. It is important that whatever is sent be sent soon. I make this appeal, confident that whatever may be sent will do great good.

Charles Lowe,
Chaplain at Long Island.

ACKNOWLEDGMENTS.

1863.			
Aug. 14.	From	Rev. C. G. Ames, to make himself an annual member	$1.00
„ 18.	„	Society in Canton, as a donation	26.00
„ „	„	Society in Bridgewater, for Monthly Journals	23.00
„ 19.	„	Society in Marlboro', for Monthly Journals, additional	7.00
„ 27.	„	Mount-Pleasant Society, Roxbury, for Monthly Journals, additional	1.00
„ 31.	„	Society in Kennebunk, Me., as a donation, additional (in all, $106)	46.00
Sept. 1.	„	Moses Edgell, as a donation	2.00
„ 8.	„	Society in West Dedham, as a donation	12.00
„ 9.	„	Society in New Bedford, for Monthly Journals	42.00
„ 14.	„	Rev. Frederick Huidekoper, to balance his account for books	52.25
„ 15.	„	Society in South Danvers, for Monthly Journals, additional	1.00
„ 17.	„	Rev. W. T. Phelan, to make himself an annual member	1.00
„ 28.	„	Society in Quincy, for Monthly Journals	22.00